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(60)	10 [illegible]	S (m.s.)/FaBrDa (m.s.)/FaSiSoDa (m.s.)/MoSiDa (m.s.) IaSiDaSoDa
	11 [illegible]	IaBrSo/FaBrDa (w.s.)/FaSiSoSo/FaSiSoDa (w.s.)/ FaSiDaSoSo
	12 [illegible]	MoSiSo (m.s.)/MoSiDa (w.s.)
	13 [illegible]	MoBrWi (w.s.)/HuSi/BrWi (w.s.)
	14 [illegible]	MoFaBrSo (m.s.)/MoFaBrDa (m.s.)/MoMoBrSo/ MoMoBrDa/MoBrSo/MoBrDa/So/Da/BrSo/BrDa/ FaBrSoSo/FaBrSoDa/FaBrDaSo (w.s.)/FaBrDaDa (w.s.)/ MoSiSoSo/MoSiSoDa/FaSiSoSoSo/FaSiSoSoDa/ FaSiSoDaSo (w.s.)/FaSiSoDaDa (w.s.)/ MoSiDaSoSo (m.s.)/MoSiDaSoDa (m.s)
	15 [illegible]	MoBrSoSo/MoBrSoDa/MoBrDaSo/MoBrDaDa/ FaBrSoSoSo/FaBrSoSoDa/FaBrSoDaSo/FaBrSoDaDa/ FaBrDaSoSo/FaBrDaSoDa/FaBrDaDaSo/FaBrDaDaDa/ MoBrSoSoSo/MoBrSoSoDa/MoBrSoDaSo/MoBrSoDaDa/ MoBrDaSoSo/MoBrDaSoDa/MoBrDaDaSo/ MoBrDaDaDa/MoSiSoSoSo/MoSiSoSoDa/MoSiSoDaSo/ MoSiSoDaDa/MoSiDaSoSo (w.s.)/MoSiDaSoDa (w.s.)/ SoSo/SoDa/DaSo/DaDa/BrSoSo/BrSoDa/BrDaSo/ BrDaDa/SiSoSo/SiSoDa
	16 [illegible]	SiSo (m.s.)/SiDa (m.s.)/FaBrDaSo (m.s.)/ FaBrDaDa (m.s.)/MoSiDaSo (m.s.)/MoSiDaDa (m.s.)/ MoSiDaDaSo (m.s.)/MoSiDaDaDa (m.s.)/SiDaSo (m.s.)/ SiDaDa (m.s.)/FaSiSoDaSo (m.s.)/FaSiSoDaDa (m.s.)
	17 [illegible]	SiSo (w.s.)/SiDa (w.s.)/SiDaSo (w.s.)/SiDaDa (w.s.)/ MoSiDaDaSo (w.s.)/MoSiDaDaDa (w.s.)
	18 [illegible]	Hu
	19 [illegible]	Wi
	20 [illegible]	WiFa/DaHu (m.s.)
	21 [illegible]	HuFa/DaHu (w.s.)
	22 [illegible]	WiMo
	23 [illegible]	SiFa (m.s.)/WiBr
	24 [illegible]	SiFa (w.s.)/HuBr
	25 [illegible]	HuBrWi
	26 [illegible]	SoWiFa/SoWiMo/DaHuFa/DaHuMo

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Twenty six fundamental kinship terms by which the Goajiro designate their relatives were recorded. Most terms are applied to more than one relative so that the system is classificatory in type. Among the Goajiro, kinship terms are almost exclusively used in reference, while in addressing a person teknonyms are employed, e.g.; nïshi pïichí – father of pïichí (nï – prefix, 3rd pers. singl. masc.; (a)shi – father; pïichí – baciro). The term corresponds to a male person who is the father of a boy child. This practice of teknonymy presupposes the presence of personal names. Either sex can be given a name in remembrance of an event which occurred on their birthday, e.g., "the one of the full moon," "the one of the blossoms of that tree," "the one of the war between . . .," etc. More frequently, however, personal names differ from each other by sex. Boys are called after strong and wild animals, such as baciro (pïichí), tiger (karáira), pig (pïrïkï), wild cat (músï), while girls' names are ornamental and flattering, e.g., "brilliant one" (hazótsï), brownish one (muráachong), etc.

The teknonym employed to address a person is derived from the name of the eldest son, and in default of sons, from that of the eldest daughter. Personal names are used in addressing unmarried persons. It is a disgrace, however, for an adult not to have children. Grandparents may be called by a teknonym referring either to a son or to a grandchild.

Kinship terms are never employed in the forms as listed above, but only with possessive prefixes, e.g., tashí – my father; pïshii – your father; nïshí – his father; sïshí – her father; washí – our father; hashí – your (pl.) father; nashí – their father. In the table, kinship terms are represented by their root forms. As a friendly gesture, people may address each other by general terms such as "brother," "sister," etc., or they may call any small child "son" or "grandchild."

Of particular interest is the distinction the Goajiro make between "blood-relatives" and "flesh-relatives." Blood-relatives are all patrilineally related persons, whereas "flesh-relatives" are related to Ego through the mother's line. Kinship ties between flesh-relatives are considered to be stronger than those existing between blood-relatives. In practical life this would mean that Ego would have to help his maternal uncle in a fight against his own father. Among all kinsmen the maternal uncle possesses the greatest authority and his word counts most in all domestic affairs. Frequently, therefore, we find the extended family clustered around the homestead of the maternal uncle, which makes the Goajiro a matrilineal avunculocal society. Otherwise residence is matrilocal. Any one of the three arúur-relatives (maternal uncle), as listed in the table above, may replace the true maternal uncle in case of his death. But only his sister's children can be heirs of his possessions (including his wife or wives).

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604 his other nephews is largely controlled by the degree of regard or affection that he has toward them individually.

As regards relations between the senior maternal uncle and his nieces, first, the uncle is the recipient of benefits derived from his nieces, largely in the form of the bride price, and he takes care to make a show of regard and concern for all of his nieces. Naturally, this does not imply that real affection or regard is non-existent. Second, the attitudes of the nieces toward their senior maternal uncle, although not so rigidly formal, are, nevertheless, respectful and considerate. Toward their other uncles, degree of regard or lack of it seems to be the only factor that controls the behavior.

We appear to be on safe ground in concluding that in the relations between a senior maternal uncle and his senior nephew, public opinion is the dominant factor making for conformity with the behavior code. To this we may add regard, affection or other factors according to individual differences. The behavior between other uncles and nephews is largely controlled by personal regard or the lack of it.

In the relations between the senior maternal uncle and his nieces again we find that public opinion is the controlling element, with regard as an additional factor in individual cases. All other relations between other uncles and nephews are controlled seemingly by regard, affection and similar personal motivations.

Guajiro Terms of Relationship

601 We are appending here, not all Guajiro relationship terms, but only those that are directly or indirectly involved in the avunculate complex.

father	*tacl*
mother	*tei*
senior son	*tacŏn-uănĭcĭ-tŏro*
senior daughter	*tacŏn-uănĭcĭ-ĭrba*
other sons	*tacŏn-tŏro*
other daughters	*tacŏn-ĭrba*
senior maternal uncle	*tŏraula-uănĭcĭ-tei*
senior maternal aunt	*tŏi-uănĭcĭ-tei*

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other maternal uncles	*tāraula-tei*
other maternal aunts	*tāi-tei*
paternal uncles	*tāra-taci*
paternal aunts	*tāi-taci*
senior maternal nephew	*tāsipū-uānkei-taudra-iŧba*
senior maternal niece	*tacōn-taudra-iŧba*
other maternal nephews	*tāsipū-taudra-iŧba*
other maternal nieces	*tacōn-taudra-iŧba*
paternal nephews	*tāsipū-tōro*
paternal nieces	*tacōn-iŧba*

/539 cont./

614 "Each caste holds sovereignty over a well-defined territory"
423 /cited in English/, he correctly presents each clan area as common property. Earlier observers must have already been aware of such circumstances, for they /540/ have represented them with desirable clarity. Such a definite clan-localization is based on the mythology.

Q14 In Guajira only well-known animals, toward which no reverent veneration is shown, are known as totems; also, avoidance rules do not exist. Clan membership is determined
611 by the mother. Many matriarchal laws and customs are observed strictly and conscientiously by the Indians; they have been described in detail by Simons, Ernst, Petrullo, Santa Cruz, Armstrong-Métraux, Gutiérrez, Crist (1959), and others.

● 601 It should be added here that particular kinship-terms
614 were first gathered and published recently by J. Wilbert (p. 59). There are twenty-six basic terms and "most terms are applied to more than one relative so that the system is classificatory in type" /cited in English/.

614 Finally, the question as to whether the Guajiro feel themselves connected by kinship to their totem-animal is still to be answered. As the first, Jahn (p. 145) expressed himself on this: "Each faction regards some animal as its 'totem' or coat-of-arms. It has not been possible to find out whether they believe that they are descended from it; rather it appears to be a symbolic or heraldic emblem" /translated from the Spanish/. V. Gutiérrez (p. 173) expresses herself more decisively and informatively: "Actually there is no belief that they [the Guajiro] descended from it [= totem], nor is there any special prohibition against harming or killing it. The idea that in the representative animal is found the genesis does not seem to have existed even in the remote past. The origins that are come across in the legends do not include this idea. At present they laugh when one asks about the animal of his 'casta'; many confide... that they belong to the jaguar, to the bee, to the rattlesnake... They claim to be as brave as that animal..." /translated from the Spanish/.